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TOWN
&
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CHURCH

Tuskegee Institute — A Unique Educational Institution*

ERNEST E. NEAL

The Tuskegee Institute Choir

In This Issue

- Ernest E. Neal, who writes about the educational program of Tuskegee Institute on Pages 1-3, is director of the Institute's Rural Life Council.
- For a description of a Methodist deaconess's work, read Ella Mae Charlton's article about Elizabeth Thompson on Page 4.
- "Protestantism in Montana"—featured on Page 5—is taken from a survey, conducted by Iliff School of Theology, Denver, Colorado.
- For a thorough interpretation of the rural church's ministry to migrants—see Pages 7-9. Margaret Harris Ekstrom, the author of the article, is Area Supervisor of Migrant Work, Eastern Region, for the Division of Home Missions, National Council of Churches of Christ in the U.S.A.
- The story of Johnny Appleseed is presented on Page 10.
- Martin Schroeder writes about Pastor Oswald Studer and his parish in Büchs, Switzerland—Page 12.
- For Book Reviews—see Pages 15 and 16.

Nos.
1-102
1954

No. 94
January, 1954

• Tuskegee Institute fosters a program of useful education. From its early beginning under Booker T. Washington it has been keyed to one specific goal: service.

It seeks to meet definite needs without sham or pretense. Its curriculum represents the attempt to meet established needs through the rendering of human service.

Its program has grown out of candor, simplicity and directness. Our students must get more from education than knowing how to read and speak correctly. They must come to grips with practical everyday problems and be able to solve them.

The Students

The average enrollment at Tuskegee Institute since the post war peak years has held at about 1900. For the school year, 1951-52, Tuskegee Institute enrolled students from twenty-nine states, the District of Columbia, and seven foreign countries. The State of Alabama contributed forty percent of the total enrollment.

Sixty-nine percent of the total number of students were enrolled in the Schools of Mechanical Industries, Education, and Agriculture. Enrollment in the professional courses, Engineering and Veterinary Medicine, is still low. This is due in part to the years which students have to spend in pre-professional training.

Student-Labor, Scholarships, Student Aid

From the beginning Tuskegee Institute has taught the dignity and value of useful labor through actual life experiences. In keeping with this ideal resident students regularly enrolled in the Institute are encouraged to work insofar as the Institute is able to supply this self-help privilege.

A. *Five-Year Work Scholarship Plan*

Under this plan the student spends five years at Tuskegee Institute in completing a four-year degree course. For the first two years the student works full time during the day and attends evening classes, yielding 6 to 9 quarter credits per quarter.

During the sophomore, junior and senior years, the Five-Year Plan students work full-time alternate quarters, and take courses yielding from 6 to 9 quarter hours; during the

* Tuskegee Institute cooperates with the Department of Town and Country Church of the National Council of Churches in the employment of the Rev. V. A. Edwards to do religious extension work among rural churches. The author of this article and Mr. Edwards work together on program activities.

Nos 94-120
Jan. 1954

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1954-56

Student and Instructor Making Soil Analysis

other alternate quarters they attend classes full time and are not required to work.

The five-year plan is designed to enable the student, (1) to earn most of the money needed for a college education, and (2) to complete the scholastic requirements for a degree in a chosen curriculum in five years.

For the school year 1951-52, 313 students were enrolled in the five-year plan. One hundred and sixty of them work full time; the others had reached the full study and part-time work phase of the plan.

B. *Scholarships*

Scholarships are awarded to students on the basis of their previous school records. Students who meet scholarship qualifications, and who need financial assistance, may apply for these scholarships. During the 1951-52 school year, 148 scholarships were awarded to undergraduate students amounting to $21,950.

C. *Student Aid*

Students whose records at Tuskegee Institute are exemplary and who, upon investigation, show evidence of distinct need may be awarded student aid ordinarily in amounts of $20.00 per quarter over the period of the regular school year. Student aid awarded to 345 undergraduate students for use during the school year 1951-52 amounted to $13,350.

D. *Student Loans*

In addition to the $35,300 awarded in scholarships and student aid to 493 undergraduate students, the Business Office made 1,985 loans, totaling $83,370. Collections on these loans have been satisfactory.

Vocational Courses

Vocational courses are available to students in practically all the schools and departments of Tuskegee Institute. In the School of Agriculture, there is the division of Agricultural Education which offers courses and experiences to prepare students as teachers of Vocational Agriculture in secondary schools and County Agents for the Extension Service. For those students not interested in a degree in Agriculture, there is the two-year program which is concerned entirely with vocational training for farming.

Another terminal course in the School of Agriculture is Ornamental Horticulture for those who plan to prepare themselves for work as commercial florists, landscape gardeners, or horticultural workers.

The Animal Husbandry trade curriculum has for its controlling purpose the preparation of individuals for actual production of livestock or gainful employment in some phase of animal husbandry.

The School of Education has a specialized curricula for rural teachers, as well as a training program for elementary and secondary teachers for public schools whether rural or urban.

The School of Home Economics offers a four-year course in Home Economics Education. This curriculum fits one for extension work in homemaking, employment in nursery schools, arts and crafts, and clothing.

The course in Commercial Dietetics was established at the request of Southern hotel managers in accord with their immediate needs for trained cooks and chefs. The scope of the work offered is such as to prepare chefs, bakers, stewards, caterers, and dietitians.

The course in Institutional Management is designed to prepare dietitians for schools, colleges, industrial establishments and hospitals.

In the School of Mechanical Industries the Vocational Trade curriculum affords options or majors in the following: Automobile Beauty Reconditioning, Automobile Maintenance, Cabinetmaking, Carpentry, Electricity, Machine Shop and Welding, Masonry, Painting, Plumbing and Steamfitting, Printing, Sheet Metal and Roofing, Tailoring, Shoe Repairing. This curriculum is terminal in objective and is scheduled over two years.

Graduate and Professional Training

In addition to the Vocational courses mentioned above, Tuskegee Institute offers graduate and professional training. Graduate work at Tuskegee Institute accepts as an obligation concern for the problems of the Southern region as they relate to the economic and social well-being of the Negro people. Graduate work is offered in Agriculture, Chemistry, Education, and Home Economics.

Professional training is offered in the fields of Engineering, Nursing, and Veterinary Medicine.

Employment Opportunities for Tuskegee Students

Graduates of the School of Agriculture render a number of services to the communities which they enter. They apply to their own farms if they are farm owners, or demonstrate if they are county agents or teachers of vocational agriculture, the most advanced methods in soil conservation, reforestration, and food preservation. More recently, some of the graduates of the School of Agriculture have found employment as technicians in foreign countries through Point Four.

Much of the emphasis in the School of Education is placed upon community problems in rural settings. The graduates of the School are found mostly in the Southern states. They look at education as having community-wide implications and responsibilities and seek to reach out to the adult population by means of adult education programs and constructive participation in community organizations.

The School of Mechanical Industries trains young men and women for jobs in industry and operators of small private business enterprises. Some of the graduates have become building contractors constructing housing units valued at over a million dollars. The rank and file have made good in operating small businesses for themselves or serving as shop foremen or supervisors in industrial plants. Some who pursue courses in Industrial Education become teachers in the many vocational high schools throughout the country.

Graduates of the School of Home Economics can be found throughout the country serving as teachers of Home Economics, Home Demonstration Agents, teachers in nursery schools, lunch room supervisors, and food and clothing instructors in colleges.

Nurses, through the John A. Andrew Hospital are cooperating in several clinics which have done much to reduce the infant mortality rate in the State of Alabama in the past few years. The hospital has a contract with the State of Alabama's Department of Health in a maternity program covering six Southeast Alabama counties.

Graduates from the Tuskegee Institute School of Veterinary Medicine have found employment in many useful and profitable fields. They are in private practice; are employed by the United States Department of Agriculture, Bureau of Animal Industries, and by the Mexican Government; are engaged in Public Health service and college instruction. Most of them are located in the South where they are in greatest demand to assist in the developing livestock industry.

The graduates from the Department of Physical Education are employed throughout the South as coaches, athletic directors, supervisors of playgrounds, physical therapists, and teachers of first-aid.

Dr. F. D. Patterson, President Emeritus of Tuskegee, writes the following:

"In recent years, Tuskegee Institute has become especially interested in helping youths of excellent ability who are without funds to secure an education. This we have attempted through scholarships and work-study opportunities. Our interest in these students has generally been more than justified in a high standard of performance both in scholarship and work. We believe that one factor in the wide acceptance and demand for our graduates has been the self-confidence that they acquired here from having done work of some sort in a skilled manner. No one thing means so much as this training in doing a job well."

Where Town and Country Meet*

I love the city's busy crowds,
the tall buildings on the street—
But deep in my heart is a desire
for the soft earth beneath my feet,
For a honey suckle hedge by a brown fence's edge
Where the winds blow wild and sweet,
And a house called home on the side of a hill
Where town and country meet.

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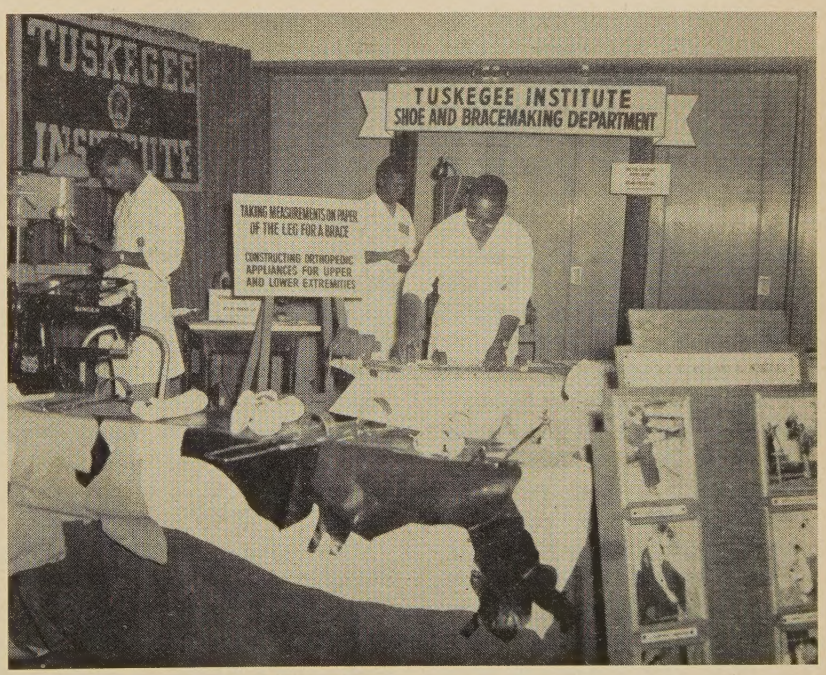
* Found in an exhibit at the Orange County Fair, California, August, 1953. (No author given.)


TUSKEGEE
INSTITUTE
TUSKEGEE INSTITUTE
SHOE AND BRACEMAKING DEPARTMENT
TAKING MEASUREMENTS ON PAPER OF THE LEG FOR A BRACE
CONSTRUCTING ORTHOPEDIC APPLIANCES FOR UPPER AND LOWER EXTREMITIES

Students at Work

From the Bayou Country

ELLA MAE CHARLTON

• The dark eyes of the copper skinned woman sparkled with delight as her happiness overflowed into French accented words, "I read the letter all by myself, me. Now I read my own letters."

Elizabeth Thompson, director of rural work for the Methodist Church in the Louisiana Conference, was only a little less excited than the woman who had spoken. How many times she had heard, "If only I could read my own letters instead of somebody having to read them to me!" And here was one woman, who because of the rural program was having her dream come true.

Miss Thompson knows that the inroad to adult education in South Louisiana is yet in babyhood, but any little encouragement is something to be grateful for. The literacy program for adults becomes more of an urgency to her with each passing day.

Choice of Vocation

When Elizabeth Thompson enrolled at Scarritt College in Nashville, Tennessee, she was not sure just what type of church work she wanted to do. She had been helping to establish a dental clinic for needy Negroes in Decatur, Georgia, and it was during that time she made her decision to go into full-time church service. And as she found out more about the possibilities in rural work she knew that would be her field.

Perhaps her interest in people, which goes back to her early childhood, was more responsible than any other one thing for her decision to go into the work which she chose.

The wisdom of the Negro woman who did odd jobs for her grandmother had its bit of influence, too. Louisiana Thomas, unlettered though she was, furnished the title for Arthur F. Raper's book, "Tenants of the Almighty," in the last stanza of her poem, "A Brighter Day Has Dawned." Her words also show her belief in stewardship and perhaps she passed a portion of this belief on to Elizabeth. The stanza reads:

"We are tenants of the Almighty
Entrusted with a portion of His earth
To dress and keep
And pass on to the next generation
When evening comes and we must fall asleep."

Upon completion of her studies at Scarritt Miss Thompson became a deaconess of the Methodist Church and knew that she would be appointed to a specific area for rural-church and community work.

The Challenge

At first Elizabeth Thompson was sent to Alabama, but in 1947 the Woman's Division of the Methodist Church appointed her director of its rural work for the state of Louisiana, and it is in this capacity that she has worked for the past six years. Her work is so varied that her job is not easy to define. However, the major portion of her time is spent in working with groups of young people, recruiting church leaders.

Miss Thompson is constantly aware of the need for more and better leadership in the rural areas and feels a keen responsibility toward developing that leadership. She has been responsible for many individuals becoming leaders of church activities in their communities, and she counts it a joy that she has been able to help others make a decision to go into full-time church work.

Gratifying Results

Gratifying results have come to Elizabeth Thompson through her work with individuals, as well as with groups. The use of "cash supplies" has enabled her to send different persons to camps, conferences and workshops, thereby increasing leadership possibilities. And through her interest and aid there are two Indian girls who are able to continue their education at Vashti, a Methodist school in Thomasville, Georgia. These are only a few services rendered by this Methodist deaconess.

The Bayou Country

For the past two years Miss Thompson's headquarters have been in the bayou country—where "the wonders and beauties never dim," but where life has changed during the two-year period, "with better roads, transportation, consolidated schools, and increased income. . . ."

One of the most satisfying phases of her work has been that of visiting in the homes of rural families and being a part of their family groups. She says one of the nicest compliments paid her since going to South Louisiana was when a native woman said, "Miss Thompson she just another cajun, her."

The Needs

Miss Thompson has always felt that a major portion of her time should be spent in working with groups, then a legitimate section in interpreting the work, and still another part in preparation so there will be something worth while to pass on. For this reason she spends some time in district, state, and national meetings.

She says her car is really her portable headquarters because she carries everything she thinks will answer a need. There is material on the Lord's Acre Plan, church school literature, and audio-visuals. There are also soil-conservation programs and public health information, as well as many material things for individual needs.

Miss Thompson feels that the literacy program for adults is an urgent task and this year, while on sabbatical leave, she is taking courses at Emory University which will help her to work more effectively in this field, as well as to round out her entire program.

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Protestantism in Montana*

HERBERT STOTTS

• Montana is often called a mining state, but it could more properly be called agricultural. Its population is more stable than that of any other western state. Although its leaders lament the lack of "religion" in the state, the Protestant church population has nearly doubled over the last decade. Paradoxically again it proves to be the counties which are having the real increases in general population who report losses in the ratio of church membership to the general population.

There are counties where four out of every five persons in the county are church members and other counties where no one in the entire county can be classified as an active church member, if this means having a full-time resident pastor.

Population and Employment

We have said that Montana is more agricultural than mining. Let us document that: At the time of the 1950 census, there were 218,460 employed persons in Montana. Of that group 54,105 were employed in agriculture and only 9,342 in mining. A much larger and more significant group are those who are in wholesale and retail trade. Nearly 42,000 persons comprise this group, including of course many women whose husbands are otherwise employed.

Another very significant fact is that of the entire population of the state of Montana, only 21 out of 56 counties gained in population.

Out of the 56 counties in the state, there were many who gained in the proportion of church members to the total population. But there were 11 counties which did not gain. These eleven counties are most significant in that they contain 21 per cent of the population of the state of Montana.

In those communities where the population has remained relatively stable over a long period of time, the tendency of the population is toward a high ratio of church attendance and participation.

Church Service

The Montana study reveals that there are seemingly only 144 towns or places having names without the services of a major denomination. These seem to be primarily clustered around larger communities where there could be an extended ministry developed.

This would seem to imply that an intensive program of evangelism by local councils of churches, ministerial alliances and similar groups could serve to alleviate the problem of the towns which are without an adequate ministry.

No minor notes of the survey can begin to compete with the strident demand for our major attention to be focussed upon the small town in Montana. Two hundred and seven of the towns which have churches in Montana are less than 500 in size. Two hundred and sixty-six of them are less than 2,500 in population. This out of a total of only 291! Is it any wonder that the native thinks of small towns when he thinks of Montana? This is the heartbeat of the state.

Montana is a great state, but it is more than that! It is many little states, self-sufficient, isolated and homogenous. In all of these areas—sometimes a valley, sometimes a county centering on a county-seat town—there need to be organized councils of churches which will approach this series of problems cooperatively.

The Paradox

One needs to underscore the paradox that is Montana. In no sense metropolitan, this state is increasingly metropolitan in many many ways. One would expect that the open-country church would be a ma-

* From a survey, sponsored by the Montana Council of Churches and conducted by the Iliff School of Theology's Department of Sociology of Religion.

jor influence in the church life of the state. This is not true of Montana.

Occupationally it is town centered with more "urban occupations" than rural. Its areas of most rapid growth and focussed attention are urban as are its areas of greatest need for new churches.

No single fact is more important to leave in the minds of those who view the Montana Study than the predominance of the small town in this state. In cooperation with the Extension Service, Montana University, the State Chamber of Commerce and similar state-wide agencies, the Montana Council of Churches should begin to think and plan large, functional answers to the needs of the small towns of the state.

The quality of a community is a moral problem. It is a religious problem and more important—a great opportunity.

The Rural Areas

We need a program of deliberate strategy to reach the unreached communities of the state, and strongly recommend the organization of a Montana Mobile Ministry as a function of the Montana Council of Churches. The study does not indicate that any one denomination is at present ready to enter into a program of ministering to isolated areas via a colporteur, mobile minister or any similar device. But cooperatively it seems practical.

We also recommend that the Montana Council of Churches initiate an aggressive program of cooperation with farm and state agencies, that it seek the cooperation of the University in a study of the peculiar nature of the small town, and strengthen the work of its own Town and Country Department.

Looking at the directory of church towns in the survey, we discover many small communities which obviously have more churches than the community can support. Is there any good reason why the functions of the several churches of the community could not be assigned to the several congregations in such a way that fitted together they make *one* good church? We know of a community in Oklahoma where four congregations have employed one minister. Increasingly, the people of the community are beginning to see the Christian things they hold in common and are exchanging functions in a wonderful way.

The alleviation of the problem of overchurching is not restricted to the traditional concepts of merging, federation and exchange of fields. There are many excellent patterns, based on the will to cooperate that Christ's Kingdom may be achieved.

The Montana Council of Churches will not be a periferal organization if it begins to move in on fundamental problems with a growing concern that His work be done in ways that change the lives of individuals and communities.

Rural Youth Leave Home

JOHN H. ALLEN

• Are the rural churches of America preparing their young people for life? Specifically, what is being done for that large group of rural youth who are gravitating to the city? Are they being properly prepared for the social and spiritual adjustments they will be required to make?

Pennsylvania Study

A recent study conducted in Pennsylvania* suggests that special consideration must be given to the large numbers of rural youth who are leaving their country homes and migrating to the city. The study shows that 27 per cent of the young people surveyed (approximately 3,000) had gone to urban areas to take up residence. This figure alone is startling, but when we consider that the movement took place during a four-year period before the youngsters reached their twenty-first birthdays it is increasingly important.

Apparently young women are moving to town to a greater degree than young men. For the four-year period, about 30 per cent of the girls had moved to cities as compared to 22 per cent of the boys.

Migration

Boys and girls from small towns and villages were most apt to leave home for the city. Youngsters from farm homes were least likely to leave, while open-country nonfarm residents were in a category between the other two. Although farm natives were at the bottom of the list, they moved in considerable numbers. This was particularly true of farm girls.

Another important feature of the mobility of these young people is the rate at which they move. Even among those who did not reach the city there was considerable movement within the rural residence classification. This might be called intro-rural migration since it involved those movements within and among farm, open-country nonfarm, and village areas.

The Challenge

It is evident that this migration is conducive to "getting lost" so far as church participation and membership is concerned.

The findings of the Pennsylvania Study suggest that the rural church and other institutions must take into consideration the unstable residential situation which exists among the young adults. The knowledge that many of them will be residing in cities soon after leaving high school should bring about early and intense training programs designed to prepare them for Christian living in an urban industrial environment.

A real challenge also exists in maintaining a church contact with those who are engaged in intro-rural movements in order that they do not become "lost in the shuffle" during this period of residential fluidity.

* Department of Agricultural Economics and Rural Sociology, Pennsylvania State College, State College, Pennsylvania.

The 1954 Convocation

• The 1954 National Convocation on the Church in Town and Country will be held at Salina, Kansas, October 26-28. From time to time announcements will be made in this journal concerning the plans and program.

The Rural Church and Ministry to Migrants

MARGARET HARRIS EKSTROM

• The National Council of Churches has chosen as its central theme for 1953-54, "Christ Calls to Mission and Unity," thus reminding us that it is not enough to have individual missionaries in faraway stations but that the whole church is called to missionary endeavor in order to achieve the Christian objectives. This theme, if acted upon by a congregation, will bring the same deep satisfactions felt by such pioneers in missionary endeavor as John Frederic Oberlin, David Livingstone, William Carey or Adoniram Judson.

The motivation and meaning of missions comes alive when a church participates in an effort to express the missionary message in concrete action. A dramatic illustration of this truth is found in the way local rural churches have participated in the effort to bring a united Christian ministry to agricultural migrants through the migrant committees of the State Councils of Churches, in cooperation with the Division of Home Missions of the National Council of Churches of Christ in the U.S.A.

The Needs

An essential part of the mission to migrant farm workers is the service the local church can perform in rounding out a full ministry to their many needs. There is opportunity for representation on the interdenominational migrant committee which plans for each season's leadership, program, support and equipment. Volunteer assistants are often needed to teach Sunday school or vacation church school classes or to transport children in cars to health clinics, church school and other places where migrants have reason to be present. Local churches can also help in setting proper standards for housing, wages, sanitation, and safe transportation.

Missionary interest and giving takes on deep meaning when a church learns through direct experience of the great need for Christian service in the migrant camps. This can come about through friendly visiting at the camps or by having one of the migrants come to tell a church group what it is like to be "on the season" or inviting the migrant camp chaplain to relate his experiences in ministering to his people.

For the Spanish speaking groups literacy teachers are needed. Often, used clothing for children and wives back home in Puerto Rico and recreational equipment such as guitars, magazines, balls, bats and gloves can be made available from the homes of the church members, and the moving picture projector or film strip projector can be made available by the church for occasional use in the camps.

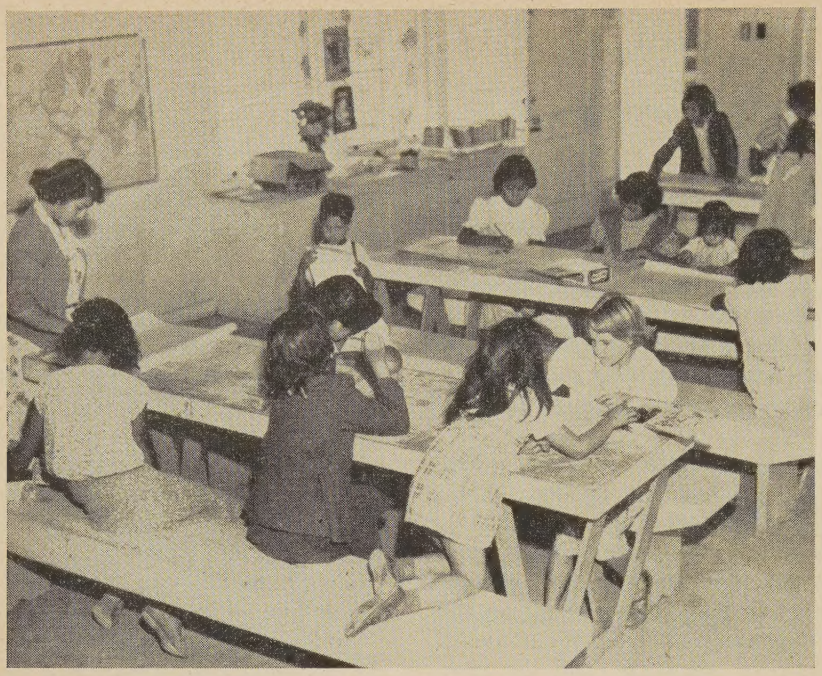
Cooperative Ministry

In North Carolina, an agreement between churches provides for a rural church to stand by each camp to help with needed supplies, volunteer leadership and general assistance.

In some areas local churches offer their sanctuary as a place of worship for the migrants on Sunday afternoon, or other rooms through the week for a nursery, or summer school. In many rural areas the local ministers go beyond membership on the migrant committee to part-time service in the migrant camps during that part of the year when the migrants live within the parish.

Youth groups can effect changes in the physical appearance and equipment of camps and in recreational and religious leadership. Some make equipment, such as benches or tables and varied playground equipment for the children.

Providing automobile transportation for Puerto Rican migrants to attend church services, language



Migrant Children in a Child Care Center

classes and film showings is an ever present opportunity for neighborliness, for they rarely have cars of their own.

We find that some churches like to plan a migrant night when every organization displays articles they have prepared for the migrants. The program normally includes a church supper and a talk by a staff member of their state who has worked directly with the migrants. An especially helpful project is that of providing hot lunches for the migrant children attending summer or vacation church schools.

We have space here to recount but a few of many interesting experiences in finding helpful resources for aiding the ministry to migrants:

Strangers in a Strange Land

When it was learned that Mexicans were coming by the hundreds to work on the railroads near Plainsboro, New Jersey, during the war years, the Presbyterian congregation there secured Spanish speaking leaders from Princeton Theological Seminary to help make the lonely Mexicans welcome to worship in their church. Scriptures were read in English and Spanish. Hymns were sung in two languages simultaneously. The message was outlined first in English, then preached in Spanish.

Church picnics were held at which the Mexicans, lending color with their bright blankets, sombreros and guitars, entered into games and contests while the local cooks served food with heavier sprinklings of red pepper than was their usual custom! Games, Spanish newspapers and Bibles, literacy classes and genuine friendship made the stay in the plain barracks so far from sunny Mexico a different experience than it might have been.

All of this had a bearing on the Mexican men's interest in reading the Bible which they discovered to be the guidebook of their new found friends. They came thinking of Jesus as a carved figure in a roadside shrine, but as they toiled at their task of reconditioning the long miles of railroad they came to understand that He is alive today in the hearts of people who act "kindly one to another."

Application of the Golden Rule

The industrialization of agriculture has led to the arrival of new and unexpected crews of harvesters in many a quiet unsuspecting community. The first reaction in a community unprepared for the coming of workers of another race—or perhaps of another language—is one of fear and suspicion. If a church like the Evangelical and Reformed Church in Elizabethville, Pennsylvania, is located in such an area it can have the satisfaction of adding the needed salt to the experience.

One day last August a truck stopped in their town and a number of American Negroes slowly jumped off. They were not well dressed and had no money in their pockets to get new clothing, nor food for that matter. They walked around town a bit wondering what kind of a place it was. A young man came out of the Post Office and spoke to the colored migrants. He was the Rev. Earl Marks and he inquired about where they were living and how it was they had come to town in the middle of the day. He learned that because of the dry hot weather the harvest was delayed on the farms where they were staying, they had had no work for a long time, their small savings were spent and they were without food.

Mr. Marks called his fellow ministers of the town into consultation and together they set up a center where people brought bedding, clothing, garden vegetables, canned food and magazines. Temporary employment was found for a number of the migrants until the harvesting could begin. Religious services and recreational activities—softball games and motion pictures—were arranged in the camps. When the harvest was over much more had been done than garnering the crops. Churches had acted along the line of their creeds.

Building Christian Character

Several years ago word reached Swedesboro, New Jersey, that Jamaican farm workers would be coming for the summer to a camp at the end of town. The ministers and mayor prepared the community for their coming and arranged a formal welcome. This took the form of a supper at the camp. The mayor, ministers and migrants said grace together, sang a few choruses and after supper the mayor spoke words of welcome. He explained something

of the history of the area, the present industries and the local customs. Mimeographed maps were furnished the men as a guide to public places; the location of the churches was indicated and the hours of services to which the men would be welcome. A service of praise and prayer closed the evening.

The Jamaicans found they had come to harvest the crops of a people who were understanding and genuinely interested in helping them do a good job. The summer passed without the kind of unpleasant incidents that stem from fear, mistrust and resentment.

The Farmers Help

The Rev. Andrew S. Layman, pastor of a rural church in Jamesburg, New Jersey, made it his practice to go beyond the parlor when calling on his parishioners and to walk over the farms and inquire in a friendly interested way about the farm labor needed at the time of the potato and apple harvest. He saw where migrants lived and how they cooked and washed their clothes.

When the harvest season had closed he called a meeting of all the farmers in his congregation to discuss recommended improvements in housing, water supply, fire protection and camp sanitation, and how to chart a program of securing these improvements. He had secured information from the State Migrant Labor Bureau and from the State College of Agriculture on cost, floor plans, recommended materials, and discussed the grower's responsibility for his labor from first-hand knowledge of prevailing conditions on the farms of his area. The subjects of wages, hours and labor management relations came into the discussion.

The mutual problems of these growers were worked out together, helpfully, with recognition of their obligation as employers to work for the solution of the human problems of their farm laborers.

South of the Border

With the influx of migrant families into Florida during the winter months come many opportunities for the churches to include them in their planning. Some arrange transportation to bring migrant children and young people into their church life. Some send teachers to assist the migrant ministers in the religious program conducted in the camps.

Many problems, including the one about the Christian's attitude toward other races, come up for solution when migrants come to make their essential contribution toward our most important industry—the production and processing of food.

Universality

In a rural community south of the Mason-Dixon line word came of the contracting for Jamaican men. The pastor announced this at the official board meeting of his church, hoping his leaders would give thought to what they could do to foster the religious life of the newcomers. Not all of his board members could meet the test of brotherhood. One spoke out against having them attend services in the church. "If ever they come here to church, I will walk out and never come back," he threatened.

Photo by Monkmeyer Press, N. Y.

The following Sunday, just as the minister announced the Scripture reading for the day, he looked up and saw five Jamaican men enter the church. They came down the aisle and took seats in a forward pew, bowed their heads to ask God's blessing on all who worshipped there. This prayer was answered for after their rich melodious voices had given a great lift to the congregational singing, and their reverent spirit had been marked during the service, even the outspoken deacon felt as though long lost brothers had come to remind them of the full meaning of the Universal Fatherhood of God.

The Good Samaritan story is being re-enacted with many avenues of service. How rewarding it is to know that the Master has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The Migrant and the Church

The activities described in this article are part of an agricultural migrant ministry conducted in cooperation with councils of churches and church women by the Division of Home Missions of the National Council of Churches. Twenty-three denominations pool resources to delegate to the National Council this aspect of home missions.

Begun in 1920, this interdenominational ministry now extends into twenty-five states:

Eastern

Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Maryland, Delaware, Virginia, North Carolina, Florida

Midwestern

Minnesota, North Dakota, Michigan, Wisconsin, Illinois, Indiana, Ohio, Texas

Western

Washington, Oregon, California, Idaho, Arizona, New Mexico, Colorado

Services for all members of the migrant family include worship and Christian training, recreation, education, child-care, counseling, and referral of special cases to appropriate agencies. Fifteen station wagons, called "Harvesters," equipped to serve as churches and play centers, travel from camp to camp, bridging the gap between the migrant family and the resident community and interpreting each to the other.

Johnny's Second Crop*

ANNE LORENTZ

• A man whose name was Johnathen Chapman crossed the Appalachian Mountains into the Ohio territory, carrying leather bags filled with seeds—apple seeds—and lived out his life there, traveling along rivers and over hills and sowing the seeds, which bloomed in far-flung orchards and gave him his name—Johnny Appleseed.

He was born when the nation was born—in 1775—and like the nation, was cradled in Massachusetts. But it is not there that his trace is found. To know Johnny Appleseed, look at the lands he planted; and look in men's hearts, where his second crop still grows. Look to the territory of Ohio, where he came first to a settler's home along Licking Creek—Isaac Stadden's home. Isaac said of Johnny Appleseed: "He come about sunset one evening, with his horse. A small, wiry man he was, yet he walked, for his horse was loaded with heavy saddlebags of leather. 'I've brought ye seeds from the cider presses of Pennsylvania,' he said to us, 'Pippins for your dessert, and winesaps for your cider. Plant them where the waters of your brooks will give them juice. . . .' "

He Considereth the Poor

There is no record now of the sorrow Johnathen Chapman sustained to become Johnny Appleseed—nor the joy. There is now only the legend handed down by the families of the lonely frontiers who saw him as he passed, traded him clothes for his seeds, gave him shoes to protect him from snakebite. They said of him, "Even the Indians gave him moccasins. But Johnny wouldn't keep anything. He'd give it to the first poor, barefoot pioneer he saw traveling westward. . . ."

For Johnny, there was never a time to lay up any treasure but what the earth provided. "It's there, in the Bible, for every man to see," he would point out: " 'Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.' The word is there for all to know. 'And he shall be like a tree planted by the rivers of waters, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.' "

Work and Faith

That was Johnny's second crop—planting the words of the Bible, carrying the Book among the settlers as he carried his appleseeds. The families he visited soon learned that the two—his work and his faith—were part of each other. He always came to a frontier home, the crude log house set in the clearing, with the same greeting. . . .

"Would you hear some news fresh from heaven? Listen . . . 'By the Word of the Lord were the heavens made, and all the host of them by the bread of his mouth. . . .' "

Often, words like these were dropped in a family circle, to be carried far beyond it in the hearts of the children who listened and watched Johnny Appleseed as he read from his Book. And seeing that seed well planted in the faces clustered about him, he would bring out his other crop—his apple seeds.

His Philosophy

At first, Johnny Appleseed wore the clothes the settlers traded for his seeds—homespun and buckskin; worn boots and moccasins (sometimes wearing one of each!) until he hit upon his own garment—a coffee sack with holes cut for head and arms; and on his head, the tin vessel in which he cooked the grain which was his food. For he had evolved a philosophy from his Bible . . . and from a book written by Swedenborg, the Swedish philosopher:

He felt that all things had divinity, that it was sin to inflict injury. So he ate only grain—and he tried never to harm a living thing. One night, he had built a fire to ward off cold when he saw that it had attracted many insects which were flying too close to the flame. And he brought water, quenching the fire. Afterwards, he told his families, "God forbid that I should build a fire for my comfort which would be the means of destroying any of His creatures."

There were many such tales about Johnny. And yet, for all his strange fancies, and his strange attire, no one laughed at Johnny Appleseed. Isaac Stadden on Licking Creek told how he passed by many times—"always with his apple seeds or young seedlings for me. He always brought a bit of ribbon or calico for my little girls—and he used to tell the boys stories of the wilderness."

The Promised Land

Yes, he loved to tell of the wilderness that lay beyond Ohio. He would sit in the doorway, with a wide-eyed boy beside him, talking of that land. . . .

"I tell you, boy, it lies there, beyond your hill—as far as a man could go in a lifetime. The Indians tell of it—it's an ocean of land, flat as this clearing, thick with wild oxen and horses—enough for every man, woman and child in this country of ours. It's the promised land for the man who is holy enough to deserve its fruits. For the land *is* our Father's, you know. It tells that in the book here. Listen! 'The earth is the Lord's and the fullness thereof; the world and they that dwell therein. For he hath founded it upon the seas and established it upon the flood. Who shall ascend unto the hill of the Lord. Or who shall stand in his Holy place? He that hath clean hands and a pure heart.' "

No, they never laughed at Johnny Appleseed. They helped him plant his crop of apples as he helped them by planting a crop of good thoughts in the minds of their children. Even the Indians felt Johnny's goodness and gave him their trust.

Sounding the Alarm

In the war days of 1812, when the Indians were allied with the British,

* From a radio broadcast in the "Let There Be Light" series, sponsored by the National Council of Churches.

the frontier was a blazing slaughterhouse. Great banks of them marched on the settlements, killing, burning, destroying all before them. But they let Johnny Appleseed pass—and he traveled day and night, warning his families in his own way: . . .

"The Spirit of the Lord is upon me, and he hath anointed me to blow the trumpet in the wilderness and sound the alarm in the forest, for behold the tribes of the heathen are round your doors and a devouring flame followeth after them."

And he went all through the settlements of the frontier, tireless until he had spread his warning. Indeed, he was remembered as always tireless, indifferent to any pain he might suffer, though he was always tender of the pain of others.

Protection

Once, when a settler asked how Johnny protected his bare feet from snakes, he pulled out his worn books—the Bible and Swedenborg, and he said: "These are my protection." They were worn by travel and no longer complete for he had a way of tearing out pages and leaving them for those who had no reading of their own.

Johnny Appleseed grew old in the Ohio territory—planting his orchards where settlements would soon grow up nearby—pushing the frontier westward. After thirty-seven years, the towns were pressing the hillsides of Ohio. There were steamboats on the rivers, and raftsmen to carry the settlers faster. The little girls he had brought ribbons to were heads of families—the boys who had listened to his stories of the wilderness were heads of families. So Johnny Appleseed moved on to Indiana, and the flat country the Indians had told of.

For nine years more, Johnny carried his Bible pages and his sacks of seeds through Indiana—until the fruit he took the settlers was spread over nearly a hundred thousand miles. And then, he came one day to a settler's home in Allon County, Indiana, having walked twenty miles to get there. "It was a warm day," the settler recalled afterward. "We asked old Johnny in right away. It was near suppertime and Ma wanted him to join us at the table. But he wanted to sit outside and watch the sun go down. And so he sat there on the doorstep, with his bowl of bread and milk. And after supper, he took out his Book and he read to us—his last words in this life. . . .

"Blessed are the poor in spirit,
for theirs is the kingdom of heaven;
Blessed are they that mourn,
for they shall be comforted;
Blessed are the meek, for they
shall inherit the earth;
Blessed are they that hunger
and thirst after righteousness,
for they shall be filled . . .
Blessed are the merciful, for
they shall obtain mercy . . .
Blessed are the pure in heart,
for they shall see God. . . ."

Friends of the Soil

FRANCIS A. DRAKE

• I like to think of the Friends of the Soil as "sowers of the seed" and "builders of bridges." We have tried to tell the story of Christian stewardship of the soil in various ways. Eugene Smathers stands out above all others as the author of our project. His "Primer for Friends of the Soil" was the first publication; then came his "Stewards of the Soil," which has been made available to thousands of persons.

The Friends of the Soil have sought to build bridges between the rural churches and the agencies working in rural communities, such as the Soil Conservation Service, the 4-H Clubs, and the Agricultural Extension Services. In this way we have tried to bring about an integrated approach to the needs of the rural community. We have likewise been interpreters of the message of the rural church to serve the needs of the rural community in every aspect.

Though our rural project is still a "mustard seed," we have become affiliated with the larger rural movements in the country. We are aware of the great needs about us, and are seeking earnestly to make the teachings of Jesus Christ "the way" for the countryside of our nation and of the world.

Gilmer County, W. Va.

• The National Council of Churches' Department of Town and Country Church recently received a letter from John V. Moore, pastor of the Glenville Presbyterian Church, Glenville, W. Va. (Gilmer County), which church leaders in other counties may find of interest and help.

Mr. Moore states that the Ministers' Alliance of his county believes that the best way to build county solidarity is to get behind the county council of churches and set up some activities that will help the people to become better acquainted. Suggestions for these county activities include conferences or rallies for different age groups; a county chorus; Harvest Home Festival; a women's organization; country-wide visitation and a religious census; and religious emphasis days in the high schools.

Mr. Moore says that the next step for them is to call a meeting of the official boards in the county to consider plans and possibilities, but that the Ministers' Alliance is counting heavily on the leadership of the Department of Town and Country Church in initiating these activities.

Purposes of This Journal

The purposes of this Journal are:

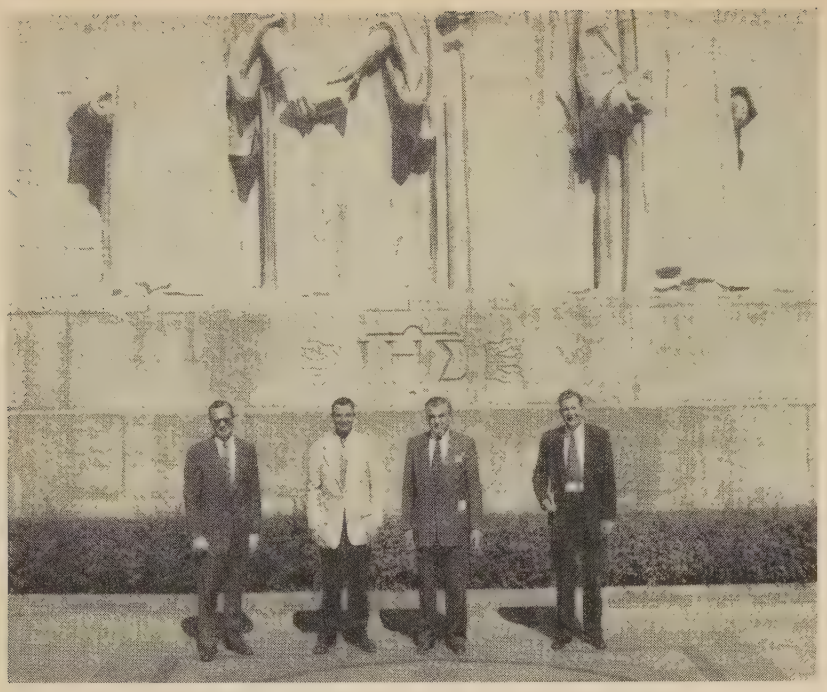
A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."



Clifoto Town and Country Picture

Four Rural Church Executives at the Feet of the Four Reformers (Geneva, Switzerland). Left to right: Don F. Pielstick, Edwin L. Becker, Thomas Alfred Tripp, and Clifford L. Samuelson.

Pfarrer Oswald Studer

MARTIN SCHROEDER

• "Swiss farm life is not what it ought to be because too many farm-born young women refuse to marry farmers," says Pastor Oswald Studer of Büchs, Switzerland (near Zurich), and he is not alone in this lamentation. When our group of American rural churchmen visited other Swiss parishes, we heard the same complaint: "Young women are revolting against the hardships of farm life and are eager to move to the city." It seems that rural-minded young men have to go to distant places to find a companion ready and willing to pitch hay, milk the cows, and bring in the sheaves.

Perhaps the marriage of his young people should not concern a country pastor. But it does. For if a young man marries a girl who dislikes the farm, he too may want to follow the crowd to the city. This tendency toward migration is a constant threat to wholesome family farm life and the Swiss nation.

Not all country pastors give this matter serious thought. But Pastor Studer goes out of his way to regain lost ground and open up new avenues for a more satisfying farm life in Switzerland.

Whether one hears Studer from the pulpit or lecture platform, or one spends an hour with him in close conversation, there is ever a deep consciousness of his evangelistic approach to his problems. Fired by a sense of responsibility to the Almighty he delivers his message of guarding and reviving the farm home of his fellow Swiss.

What gave Studer the fire of an evangelist? Ordained in 1939, he was called to his present parish at Büchs. Sunday after Sunday he faced a nearly empty church. There was no contact between church and people apart from the Sunday morning worship. Unconventional dealings had caused his predecessor to leave for France by night without notice. The one before him was also unpopular. Into such disrupted community life Studer entered, a newcomer in the ministry. That was fourteen years ago.

The Friend

Born and brought up on a farm, Oswald Studer was able to meet his parishioners on their own level. He could follow their thinking, understand their religious experience and why a wall existed between church and community.

In general, it is not surprising that this condition existed. From the close union of church and state, as it exists in Switzerland and some other European countries, it is only one short step to the separation of a pastor from his people. Economically he is not dependent on his parish. He is a servant of the state and its church to whom somehow he owes primary allegiance. Regardless of the theory involved, he knows the hand that feeds him.

Here Studer stands out with qualities that would make him a leader even in a free church. As one of his councilmen said in private conversation: "He is not a pastor (meaning the conventional type); he is our friend."

The Welcome

Only with "friends" about him could he have arranged the welcome his congregation extended to our American group. When the bus arrived in the village of Büchs, people were waiting out on the street. In procession we were led to the church, where a program had been arranged for our benefit. First there was music by a choir of men and women dressed in attractive native costumes. Then we heard a layman tell the history of this 1,000-year-old church. Another councilman reported on the church's activities and the program that their pastor, the *Herr Pfarrer,* had initiated and was carrying out for the farmers in Switzerland. Studer himself addressed the group on Swiss rural church problems and some possible solutions.

After more choir singing our American group was taken to the community hall for luncheon, where everything on the table, including

he tablecloth, was locally produced. Later, Pastor Studer showed colored lides to illustrate his way of acquainting the rural folk with their own culture.

Farm Life

Pastor Studer's activities have resulted in a closer relationship of the national Department of Agriculture and the church in keeping farm youth on the farm. He is president of the *Bauernkultureller Ausschuss,* an organization which has as its aim the preservation of wholesome Christian farm life. A regular column for the *Zuricher Bauer* is another of his outlets. He is also the author of three books dealing with the Word of God in relation to farm life. By and large, his light can be seen in most farm homes of his native land.

The Farm Cultural Committee, which Studer directs, has for its objectives the further evangelization of rural districts and the cultivation of customs and traditions original and peculiar to Swiss farm life. Native costumes, architecture and music fall into the latter category. Aided by the state, this organization helps establish rural libraries, plans excursions for farm people and recognition days for their loyalty to the farm.

Dramatization with a local cast is a popular pastime in Switzerland, and the Farm Cultural Committee guides in the production of better plays with a Christian emphasis. The goal is "Training for Christian Citizenship." "A good Christian is also a good citizen" is one of its mottoes.

Periodic regional conferences, local lectures and discussions are used to bring the farmer in contact with national and international affairs, leaving him to form his own conclusions.

Philosophy

To really understand Pastor Studer it is necessary to know his exegesis. Grounded in Scripture, he finds there what others may not see. In his book, "Foundation Stones," he reveals the whole length and breadth and depth of his rural philosophy. He believes that Paradise was a real garden with God-appointed work to be done; it was not a Utopia. Adam was a farmer, and Eve was the first farmer's wife. She was as much a part of the farmer's life as the rib in his body.

Cain's punishment was that he was denied the privilege of being a farmer. He had to build a city and was condemned to live in it. Noah was another rawboned countryman, ready to defy the slanders of his day. Abraham, Isaac, and Jacob may be patriarchs to the average reader of the Bible, but to Studer they were farm leaders who could bring wealth out of poor land because they obeyed God, while Lot, grabbing the best acres, met failure, owing to his apostasy. Needless to say, Jesus' references to country life in bringing his message of salvation do not escape this pioneering pastor's attention.

Even when adverse conditions trouble the Swiss farmers and he sees what he is trying to do blocked by lack of sympathy and understanding, Pastor Studer is sure that "no power on earth, in the long run, will be able to deny the farmer equal rights along with other worthy professions." His writings make this clear. His missionary zeal for his people makes it evident that he is endowed with the stuff that prophets are made of.

Symbol of the American Spirit

• American generosity has its practical as well as its good-hearted side, states *The Saturday Evening Post* in one of its recent issues. Through agencies of good will, "which are closely linked with farming," the American people are constantly sharing their abundance with the needy and distressed of other lands.

Through the Heifer Project, for instance, purebred dairy bulls have gone to Greece, Japan, and Germany, bred heifers to Italy, Belgium, Greece and Germany, goats to Austria, Japan, Okinawa and Egypt, and baby chicks to Korea, Iran and Egypt.

CROP (Christian Rural Overseas Program) has shipped more than 200,000,000 pounds of food to the needy of thirty-three countries besides handling nearly $5,000,000 of Government surplus foods made available to it. Enlisting community effort, it receives contributions through churches, farm groups and individual farm families.

Largest of all these agencies of good will, CARE, over the past seven years has distributed more than $150,000,000 of supplies contributed by the American people. Its food and clothing packages are familiar to most of us. Less well known are the plows, the kits of tools and the medical supplies with which it helps those in need to help themselves.

Ralph Williamson to South Dakota

• Dr. Ralph Williamson, for fifteen years the Director of the Rural Church Institute, which is the Rural Department of the New York State Council of Churches (Ithaca, N.Y.), has resigned to accept the combined task of teaching and rural work in South Dakota. His address is: Dakota Wesleyan University, Mitchell, S. D.

Prayer for Christian Unity

• O God of peace, who through thy son Jesus Christ didst set forth one faith for the salvation of mankind; send thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to thee, and to each other, in the unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know thy truth, courage to do thy will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to they holy name. Suffer us not to shrink from any endeavor which is in accordance with thy will for the peace and unity of thy Church. Give us boldness to seek only thy glory and the advancement of thy kingdom. Unite us all in thee as thou, O Father, with thy Son and the Holy Spirit art one God, world without end. *Amen.*

—Charles Palmerston Anderson
From *Rural Life Prayers*

The Family Farm

(Reprinted, with permission, from *New Farm Horizons*)

• The basic unit of commercial farming in America is the family-size farm. It is a unit of land large enough to make the man who operates and manages it, with the help of his family, a satisfactory standard of living. Its encouragement as a national policy came 100 years ago in the passage of the Public Lands Preemption Act to safeguard the rights of settlers. The Homestead Act was passed 90 years ago. Welfare of individuals living on the land as well as that of the nation is generally assumed to be at stake in maintaining the family-size unit.

The merits of the family farm are best appreciated when the commonly accepted definition is held clearly in mind. The unit of land necessary can vary widely as to total acreage. It's the opportunity profitably to employ his entire labor force that must concern the farmer-operator. When his children are young he has less labor than when they approach maturity. In certain busy seasons he may need to hire a man or obtain custom service by neighbors' machinery. If he locates in the drier areas, he will likely need a large acreage for grain farming or ranching. He will need less in a general-farming section of the humid areas and even less in regions of special types of farming like broiler raising, mushroom production, and similar concentrated operations requiring much labor and working capital and yielding high returns.

A satisfying standard of living is defined in various ways. It is a level comparing favorably with that enjoyed by other farmers and by those in other occupations making a similar investment, effort, and preparation. Its minimum assumes ample food, adequate housing, medical care, and religious and educational opportunities for all members of the farmer's family. In recent years, the definition has been expanded to cover proper care and restoration of the soil to insure increasing food and fiber production for our rising tide of population.

Just why does such a setup as the family-farm unit contribute to the welfare of the individuals on the land? Freedom to make their own decisions, work them out, and abide by the consequences certainly develops character. And farming is such a complete family affair that each member normally has a voice in making the decisions and helps work them out. Failure may mean disappointment in plans for the home, educational ambitions, or the final loss of the opportunity to live on a farm at all. Failure most surely can mean delayed realization of hopes if nothing worse happens.

The family-farm operator must have sympathy for labor because he is a laborer. He must understand management and extensive financial operations. He is, therefore, aware of the difficulties in business and industry. He must accept some civic responsibility in the open country and he must be resourceful. Specially trained people are not readily available even though the farmer might be willing to accept the cost of their services.

Because a high percentage of our population has lived on farms in the past and birth rates of farm families were high, business, industry, and the professions have contained many who were raised on farms. There has been an erroneous assumption that farm-raised youth were somehow superior for that reason. Frugality, hard work, and responsibility can be learned by youth elsewhere. Declining numbers of people on the land will assuredly reduce the percentage of farm-trained people occupied off the farm. However, the fine training to be obtained on a family-size farm cannot be overlooked.

For the national welfare it can be argued greater stability comes from the actions of independent citizens who operate their own businesses. In this respect the farmer-operator qualifies. As in business, agriculture in America has its large concerns operated wholly by hired labor. Certain specialized crops seem to require operations larger than the average family-size farm. But here there is the firm conviction that many small independent operators are desirable. General farming has not yielded to large-scale, hired-labor types. A few dismal experiments have ended in early failure for lack of flexibility, labor trouble, insufficient capitalization. Hopes of maintaining vigorous farm organizations, schools, and churches in communities where there is a high percentage of employed farm labor are always slim.

Greatest stability is experienced from the owner-operator type of farmer. However, there are many fine citizens who have always rented their land from others. The rapid increase in farm operating cost may force more and more men to place all their resources in machinery and livestock. They may do better paying rent than interest and taxes. We may expect for a long time to find the ambitious young man hoping to own, eventually, his farm, and without unduly sacrificing his family living standard to do so. Open-country living has within recent years drawn thousands of homes away from towns and cities though their owners must make their living in the towns. If the businessman is being induced to build his home far out in the open country, the farmer is certainly going to be no less aware of the advantages of his environment.

And so we have farms in the American tradition, a way of life as well as a way of making a living. Kept in balance, the dual nature of family commercial farming enjoys great elements of strength for both the farmer and the nation. From the impacts of industry and science, farming must remain a dynamic occupation subject to many swift, radical changes. Farming 30 years hence promises to show far greater changes than have come to agriculture in the last 30 years. Advances in techniques of farming will be no greater than advances in the farmer's standard of living. In America the importance of the individual comes first. That must apply to the farmer. His reward must come from his own endeavors and ideals, however.

A sincere desire to serve society as

vell as himself and his industry must e one of his ideals. Cooperation vith other groups and a clear under-tanding of the limitations of gov-rnment assistance when he uses it nust be a part of the farmer's pro-gram.

And so America's greatest indus-ry faces the second half of a great entury, basically sound, ready for nticipated adjustments, and willing o contribute its part to the glorious uture of the nation.

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BOOK REVIEWS

Religion and Economic Responsibility. By Walter G. Muelder. Charles Scribner's Sons, New York. 1953. $3.50.

"Economic life constitutes a distinct challenge to religion in the Judaeo-Christian tradition," writes Walter Muelder in this book. "Concern for economic needs is an indispensable aspect of respect for human dignity and interdependence."

Most of the chapters in this book contain materials given in lectures to a lay audience. "Churchmen, both lay and clerical, who seek to relate their religious faith to economic realities" is the constituency sought.

"Much religion is opium or worse. Neither is there much point in praising economics as such. . . ." These lines are found in the first chapter. Also: "Confusion in economic goals and ideals in a country like America is probably related to confusion in the social and ethical teachings of the churches." Without disapproval, Frank H. Knight is quoted: "The social and ethical teaching of present-day Christianity is diverse, ambiguous and self-contradictory because in our culture the prevalent beliefs about what is right have this character."

Dean Muelder considers many current issues involved in vocation, collective bargaining, property, proletarian power and responsibility, the world economy.

"To clarify its economic goals is part of a nation's religious vocation." Dr. Muelder is convinced that the Christian religion has an indispensable contribution to make. "Any claim of the economic sphere to be autonomous is rejected. . . . The possibility of properly using material things has to do with faith in God and God's grace through Christ. . . . Economic processes are so deeply interlocked and enmeshed in all of culture that they are involved in all the dilemmas of contemporary civilization."

—Benson Y. Landis

The Vermont Tradition. By Dorothy Canfield Fisher. Little, Brown & Co., Boston. 1953. $4.50.

Mrs. Fisher has finally written the biography of Vermont in the way I have always hoped it would be written. Vermont has had many interpreters, but Mrs. Fisher, with due respect to all literary craftsmen, is to me *the* interpreter of the way of life in the state.

She has known Vermont since 1762, and even a summer visitor like myself knows what that means. She is both appreciative and judicial, as the author of so good a book should be. I am only shamelessly appreciative both of Vermont and this book.

This is "the biography of an outlook on life," and in practical terms it runs to 500 pages. Much is made of Vermont's controversy with New York, and its undemocratic land laws (now happily obsolete). What the Civil War meant to Vermont is told in terms of austere men opposed to debt, who went into debt for a cause, and soon paid it. I have been in Vermont on Memorial Day, and I have seen people carrying peonies to little rural cemeteries, and now I understand better than before.

Vermont thrift is revealed with perspective. The social leadership and resources of the state are here described. There are short biographies of Justin Morrill, father of the agricultural colleges, whose portrait occupies a prominent place in the Senate lobby; of Robert Frost, John Dewey, and Warren Austin. John Dewey was born in Burlington, and he was able to go to Johns Hopkins University only because an aunt gave him her savings accumulated patiently in a thrift account.

There is also the modern story of a young school principal, who did not like the administrative detail, and became a happy contractor and builder—the type who goes out and works with the men. I gather that Vermont still can look at people as people, and recognize honorable work performed with the hands.

I shall be eternally grateful for Mrs. Fisher's assurance that the huge crops of tourists—now so great an economic asset of the state, ranking with such as milk and marble—are never discussed by Vermonters except among themselves.

—Benson Y. Landis

Democracy is You. By Richard Waverly Poston. Harper & Bros. 1953. $3.00.

One of the most hopeful signs of our times is the deep concern which is being shown by leaders for an understanding of community. Between 1944 and 1947, a project of research and experimentation was initiated by the University of Montana. This inspired the University of Washington to set up the Bureau of Community Development for a similar study. Richard W. Poston, who had had experience in the Montana project and reported it in his book, "Small Town Renaissance," was appointed director of the Washington project.

Democracy is You is a complete recording of the development of community in nine Washington towns. Mr. Poston details the instructions used for the general chairman, the secretary, various leaders, and for every committee.

The book is designed to serve as a manual for people who are concerned enough about their community to give the subject some study. With each section on community life, the author presents a list of questions which should be answered or types of information which should be gathered.

Basically, this is a book for trained community workers. The comprehensiveness of the study would, I be-

(*Continued on page* 16)

(*Continued from page* 15)

lieve, discourage most non-professionals. However, in the hands of a few leaders—such as the school principal and chairman of the board of education, pastors, bankers, etc., who could parcel it out in reasonable work loads—it should prove an invaluable tool for the development of strong communities.

—Don F. Pielstick

Seven Steeples. By Margaret Henrichsen. Houghton Mifflin Company, Boston. 1953. $3.00.

At forty-two Mrs. Henrichsen, a widow, became a Methodist local preacher in Sullivan, Maine, on the coast opposite Bar Harbor. Theological training had to be gained as she carried on her ministry. The conditions under which she worked were enough to daunt almost anyone. But at an age when most women are ready to slow down a bit she undertook a new and physically arduous task. At first there were only two churches on her circuit, then there were five, and now seven. At least one closed church has been reopened, thanks to her work in the area.

Six church services on each Sunday and pastoral work over a wide area might seem to be all that could be expected of one person. But the woman minister must also be "her wife." For Mrs. Henrichsen this meant carrying her water supply from a neighbor's well for more than two years before plumbing could be installed in the parsonage. It also meant learning how to keep warm in a house where snow came in through the cracks in a really heavy storm.

But Mrs. Henrichsen loved the countryside, the people and her work. She was not daunted by the dangers involved in long drives in all sorts of weather, over all sorts of roads at any hour of the night. Her stories of the people among whom she worked are heart-warming. Her readiness to meet every need possible, whether the people involved would ever come to church or not endeared her to the community, along with her skill in finding a way to minister to those who refused to let her in at first.

Mrs. Henrichsen's rural ministry is of a special type. These are seaside communities where many of the men are fishermen, at least part-time. The wilderness comes close to the settled areas. Two of the villages are also summer resorts. But in the latter the "summer people" have been coming for years and are accepted by the year-round folk as part of the community. Their contribution to village life and to the churches under such circumstances is striking.

The author appreciates great churches and fine music. But the reader will long remember the story of the Christmas program given by nine children in the kitchen of a two-room house. Mrs. Henrichsen comments that she came away "feeling that here once again we had touched something real and true, and perhaps more close to Bethlehem than elaborately rehearsed pageants and well-trained choirs."

The author concludes by saying that she is perfectly certain of one thing—"that no matter how few in numbers the congregations I was called to serve, there are no little churches in the Kingdom of God. There is no such thing as a small church when it is a church of Jesus Christ."

Mrs. Henrichsen says nothing about the way in which the seven churches have been built up since she went to Sullivan. The Methodist Conference *Minutes* reveal a striking story, however. The 1942 *Minutes* (for the year before she went to Sullivan) reported 80 active members in the two circuits which she now handles as one; the 1952 *Minutes* reported 213. Average attendance at Sunday school has tripled. *Seven Steeples* presents a vivid picture of the work the able woman minister can do in a rural area if she is given an opportunity.

—Inez M. Cavert

The Golden Age of Homespun. By Jared van Wagenen, Jr. Cornell University Press, Ithaca, N. Y. 1953. $3.50.

Jared van Wagenen lives on a 250-acre farm in New York, the same lands that his great-grandfather tilled in the year 1800. When the author went to Cornell, one of his teachers was Liberty Hyde Bailey, to whom is owed more than the writer of the book can tell. Incidentally, he went to the agricultural college with the understanding that he would return to the farm.

Mr. van Wagenen writes of the era prior to the Civil War with maturity, perspective and mellow wisdom. He demonstrates that he is a writer with great skill, who knows both how to gather material and to interpret.

The era here interpreted is the one in which shoes were still made by cobblers, and the making of potash from wood ashes was an important small industry for farmers—it is not something new for a farmer also to run an industry other than farming. In 1845, believe it or not, there were in the state of New York 735 asheries, and the value of their product was over $900,000. Ten years later there were only 68.

In 1860, the farmers of New York made 6,666,000 gallons of maple syrup; now they make only forty per cent as much. New York now makes about one-third of the total national production, as much as Vermont! The art of making maple sugar was a discovery of the American Indians, who with only a stone axe made a groove in the bark and extended it so that the sap flowed into a wooden sap trough which the aborigenes cut out of a large log. There were good craftsmen before the white man came along. The Indians apparently boiled their sap in bark containers.

In the golden age there was boundless enthusiasm about silk culture—followed by disillusionment. According to Mr. van Wagenen, the "minor crafts" were pottery, brick-making, lime-burning, and basketry.

A man with a strong sense of moral values and a love for the land and those who till the land has thus written a very good book. The line drawings by Erwin H. Austin add much. The book was granted the Dixon Ryan Fox Memorial Award by the New York State Historical Association.

—Benson Y. Landis